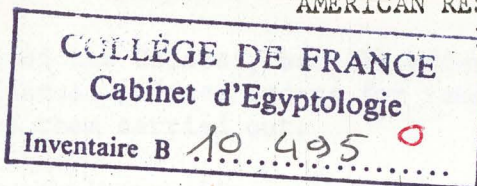


AMERICAN RESEARCH CENTER IN EGYPT  
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The following communications have been recently received from Edward F. Wente, Director of the Center in Cairo, and John A. Williams, Co-Director.

From Edward F. Wente

Luxor  
February 1, 1958

Since President Nasser's recent visit to Luxor, described in Newsletter Number Twenty-seven, a committee has been formed to undertake a speedy improvement of Luxor. This committee has already arrived in Luxor to make plans for extensive alterations in this most famous of Upper Egyptian sites. An expenditure of four million pounds is contemplated to make the region more attractive to tourists, and of this sum five hundred thousand pounds has already been made available. It is said that the work is to be completed within six months. Since the antiquities of ancient Thebes and the necropolis on the opposite bank will be affected, the well-known Egyptian archaeologist, Zaki Saad, is a member of the Committee.

The project envisages the construction of a new station, the tearing down of all buildings in the street running from the station to the Luxor temple, as well as those north of the Winter Palace Hotel, and the replacing of all these structures with modern buildings, the widening of the corniche from Luxor to Karnak, and the erection of two casinos. New landing places will be made on both sides of the Nile, and the roads leading to the necropolis on the West Bank will be improved. Finally, the inhabitants of Qurneh will be evicted from their houses among, or actually in, the tombs of the Theban nobles. If this program is carried out, Luxor will have a completely changed appearance.

Since all buildings are to be cleared from the Luxor temple eastward, it should be of archaeological interest to examine the site for remains of the ancient city, which may well have existed in that area. Chahata Adam, the able archaeologist who has been greatly interested in the problem of ancient Thebes, hopes that a sum will be allotted for the investigation of any foundations that may be revealed. Unfortunately, when the park east of the Luxor temple was laid out, no attention was paid to the vestiges of early dwellings actually found in the course of the work.

It will be a boon not only to tourists but also to archaeologists if the present inhabitants of the tombs of the nobles at Qurneh are asked to leave. While it may be a pleasant experience to have a glass of tea offered by a villager while one is at work in his tomb, the presence of livestock, furniture, clothing, and an interested audience is definitely an obstacle to concentrated study. Some years ago a model village was erected for the tomb-dwellers in the plain, at some distance in





front of the Colossi, but all efforts to get them to inhabit it have so far proved ineffectual. Since orders for removal now come from the President, we may expect to see them carried out.

Last week instructions came from Cairo for the removal of two members of the Department of Antiquities from Luxor to less desirable posts. Ibrahim Kamal, the Keeper of the Theban necropolis, is to be transferred to Sohag and Farid el-Shaboury is to leave his excellent work at Karnak for the West Bank. Both these men have been efficient and hard-working. Mr. Shaboury's departure from Karnak leaves little hope that work will be continued there during the present season.

Cairo,  
February 24, 1958

One of the sites least visited by travellers is Chenoboskion, now famous as the source of the fourth-century Gnostic manuscripts found there in 1946. In the company of Mrs. Helen Wall, a member of the Center, and Dr. Søren Giversen, a Danish Coptic scholar, I recently made the trip down river from Luxor to this site. We went by train to Nag Hamadi, where we found a taxi to take us back across the river to the mountain called Gebel el-Tarif, a lonely spot honey-combed with burial shafts and well-suited as a retreat for the recluses of the time of Pachomius, the founder of Egyptian monasticism. Though the exact location of the find of manuscripts is not known, we were able to survey the area and get a bit of the atmosphere of the ancient necropolis.

It contains two tombs of the Sixth Dynasty that are well worth visiting; the texts of both were published by Montet, "Les Tombeaux dits de Kasr-el-Sayad," in Kemi, VI. The tomb of Tjauti, from the time of Pepi II, must, in its time, have been comparable to some of the best of the Saqqara mastabas, lacking the provincialism of many of the late Old Kingdom tombs of Upper Egypt. Though most of its rock-cut reliefs are blackened, the fine quality of the scenes showing offering-bearers, butchers, and the owner of the tomb himself is still discernible, and a heap of offering depicted on the north wall has retained its original color. A well-hewn burial shaft descends from the rear wall. The slightly earlier tomb of Idou lacks the refinement of that of Tjauti, but the reliefs are more visible and the texts of greater interest. On the east wall, left of the entrance, is a charming little papyrus swamp, part of a harpooning scene.

We spent a good share of our time in photographing the reliefs of the two tombs and then made a general survey of the gebels, which, to judge from burial shafts similar to that of Tjauti, must at one time have had a considerable number of Old Kingdom tombs. It appeared as if some force sweeping down the gebels had eradicated the rock-cut tomb-chapels from which the shafts once led.

An interesting feature of this necropolis is its orientation. One has the impression that the rear of the tomb-chambers is toward the east, with the Nile flowing on the west. In reality, the directions are exactly reversed, for here the Nile makes a horse-shoe curve to the south. In this area, if one looks out from a train at dawn, he has the unusual sensation of seeing the sun rise in the west!



We completed our trip to Chenoboskion with a visit to the monastery of Mari Girgis and were guided around the churches, the largest of which serves as a place of worship for several surrounding communities. Though the buildings of the monastery are relatively recent, they are built, we were told, on the site of the ancient deir of Pachomius.

To return to Luxor: the clearing of the tomb of Kheruef (see Newsletter Number Twenty-seven) has proved to be a much larger undertaking than was expected. It has been necessary to employ trucks to carry off the huge mound of excavation debris that lies above the uncompleted columned hall. Since the Assasif, the section of the necropolis in which the tomb lies, is overcrowded with tombs, among them the large structures of the Saite period, it has been considered inadvisable to continue dumping the debris from one excavation on top of what may be another burial. It is always easy thus to lose a tomb or two. This was precisely what happened in the case of the tomb of Kheruef, which was lost for some little time.

The work of Chahata Adams on the mound of debris northwest of the Luxor pylon has resulted in the uncovering of the foundations of a Coptic church. Since the work must proceed as rapidly as possible, draftsmen from Chicago House have been asked to make plans of the excavation. I understand that this area is to be used as a parking lot, which will certainly detract from the local color of the spot.

Aside from these two clearings, little archaeological work is being done in Luxor. The re-erection of the third pylon at Karnak is planned. It was discovered that no photographs had been taken prior to the dismantling of that structure, but fortunately the photographic files at Chicago House can furnish the necessary clues toward solving the gigantic jig-saw puzzle.

On my recent visit to Abydos, I noticed the rapid progress made in the restoration of the temple of Seti I. The Department of Antiquities is to be commended for its careful work there. Unfortunately for the visitor, however, one of the results of the restoration is the elimination of most of the sunlight. The halls and chapels are as dark as they were in antiquity, and it is impossible to see the beautifully preserved painted reliefs. Unless artificial lighting is installed, the tourist will be as badly off as in the gloomy chambers of the temple at Edfu.

While at Abydos I photographed sections of the Book of Gates preserved in the cenotaph of Seti I for Dr. Piankoff, who will shortly publish another section of this interesting, though dreadfully corrupted text.

Cairo,  
March 4, 1958

Through the efforts of Dr. Williams I was recently able to have illuminating conversation with Dr. Andrej Wiercinski, Lecturer in Physical Anthropology at Warsaw University, who has been engaged in research on the racial composition of the Egyptian from the earliest times onward. His approach is quite different from methods normally used in physical anthropology, and his results are indeed interesting. By studying skulls tri-dimensionally, according to formulae which I am unable to explain, Dr. Wiercinski and his school have determined eight distinct racial categories: Hamitic, Mediterranean, West Oriental, Mongoloid (i.e. as in Tibet and



Mid-China), Armenoid, Cro-Magnonoid, Nordic, Negroitic, and have been able to estimate the quantity of the various racial strains at different periods. The skulls that have been available to him are those in the Cairo University Medical School and at Helwan, from Zaki Saad's excavations of the early dynastic tombs.

A brief summary of his results to the present seem to be as follows: for the Badarian culture, 38.5% Hamitic, 39.3% Mediterranean, West Oriental 8%, Mongoloid 7.4%, Armenoid 3.3%, Cro-Magnonoid 1.7%, Nordic 0.8%, Negroitic 0.8%. Thus there is a close balance between the Hamitic and the Mediterranean, a significant amount of West Oriental, which incidently Dr. Wiercinski calls Semitic, and (important for the connections with Sumer and Yemen) the presence of the Mongoloid type of Tibet and Mid-China. On the other hand, the very insignificant amount of the Negroitic element is of utmost importance, as it tends to contradict previous findings. According to Dr. Wiercinski it is easy to confuse Hamitic and Negroitic if one considers only a limited number of physical features.

Dealing with a lesser number of Amratian skulls, Dr. Wiercinski has found that the composition of the population is nearly the same as that of the Badarian. He has been unable to take measurements on Gerzean skulls, so it is impossible to say whether the significantly greater amount of Armenoid element at the beginning of the historical period is new with the First and Second Dynasties. In the Old Kingdom there is a decrease in the Mediterranean strain. Dr. Wiercinski has in addition observed that there is a difference in the make-up of the ruling classes exemplified by Saqqara First and Second Dynasties, and the commoners of Helwan. During the Middle Kingdom there was an increase in the West Oriental (Semitic); the Mongoloid decreases and the Nordic increases.

Probably the outstanding result in these investigations is the extremely small role played by the Negroitic element. So far, it is only in the pan-grave remains that a high Negroitic factor has been found - 35.7%, evidence for connections with Nubia and the Sudan.

The validity of these conclusions rests upon the assumption of certain genetic hypotheses, which according to Dr. Wiercinski are quite plausible, since in other domains their application has produced positive results. I inquired of him whether it would be possible to ascertain filial relationships through his method of analyzing skulls, and he replied that he would be able to make use of his technique along this line. Perhaps some of the hotly debated problems, such as those presented by the end of the 18th Dynasty or the end of the 19th Dynasty, might be dealt with less ethereally if a physical anthropologist examined the surviving remains of the individuals concerned. Dr. Wiercinski has also been able to utilize published measurements of skulls when they have been adequately recorded, a reminder to archaeologists not to neglect mortal remains, as they may prove to be of great importance to one making a study through quantitative analysis.

In conclusion I may say that I am very much impressed by the work of Dr. Wiercinski. The only criticism that I am inclined to make regards the terminology he employs in defining some of his racial types. The terms Hamitic and Semitic, in my opinion denote linguistic, not racial, groups; but this is a matter that can easily be ironed out by selecting appropriate designations.

Edward F. Wente



From John A. Williams

Cairo,  
February 14, 1958

It is rare enough that one has a chance to visit the isolated oasis of Siwa, so I was glad to have the opportunity of going with a group of teachers from the American University and some of the Cairo members of the Center.

We set out early on Saturday and took the desert road, past the Wadi Natrun, the ancient Nitria of the Desert Fathers, with its Coptic monasteries, past Alexandria, the "Megalopolis," to Marsa Matruh, on the Mediterranean coast.

It should be pointed out here that the trip is for the hardy. Though with motor transport it no longer requires fifteen or twenty days to get to Siwa from Cairo, the journey has its discomforts. For the desert stretch between Marsa Matruh and Siwa, at least two sturdy cars are needed, and sleeping bags and a certain amount of supplies should be part of the traveler's equipment. All ten of us, however, agreed on our return to Cairo that the journey was well worth the minor hardships involved.

Once out of Alexandria and the Delta, on the coastal stretch, one is in a different world: the Mediterranean, with its weathered, scantily watered limestone hills, its olive groves, its gray-green vegetation, small wild-flowers, and blue water. Due to the very slight rainfall this year, the barley-fields the Arabs plant on the thin coastal lands are withering. We stopped, en route, at the battlefield of al-Alamein and visited the cemeteries made by the British, Germans, and Italians. The British have enclosed their dead in a white-walled, irrigated garden, filled with exotic shrubs. Neat rows of crosses bear the names and ranks of the dead, each with a legend: "We have not forgotten you"... "Died in the service of his King and Country"... "Someday we shall understand." The Germans have gathered the bones of their fallen in a crypt enclosed by a great, octagonal stone fortress, within which is a Romanesque cloister. A black obelisk rises in the center and around the walls are stark, black tombs, each with the coat-of-arms of a German province. The Italian cemetery is not finished. It will involve a towering white monument with the engraved inscription: "This many are here. The desert and the sea have not returned the others." Some of the mine-fields of the battlefield are still fenced in; and as far as Siwa we came across burnt-out tanks, rusted helmets, and abandoned jerry-cans.

We arrived at Marsa Matruh around eleven at night and as it was chilly elected to stay in one of the quite passable hotels rather than sleep on the beach as we had planned. There is a large Greek community in Matruh (the ancient Paraetionium), the members of which seem to have a corner on the fishing and tourist industries. Here, as indeed after passing Alamein, the Egyptian galabiyah gives way to the baggy white sharwal trousers, surely a remnant of Turkish days, and the white toga-like Libyan djird.

On the following morning we presented our passes from the Ministry of the Interior to the helpful and capable army officers in Government House and informed them when we were leaving, so that they could telephone to the Ma'mur of Siwa. Within three hours of our departure, one of our two cars had broken down in the desert, and the officers very courteously sent a repairman to assist us to return to



Matruh. The next morning, with a hired touring car and driver, we set out again. The road is asphalted a little less than a third of the way. One passes quickly from the barleyfields, palms, and olives of the coast to the thorn-bushes of the steppe, with its herds of camels and goats and its nomads, and then enters upon the monotonous dust and gravel of the Sahara. Although the telephone line was there to follow, our driver managed once to lose the road. After an hour's scouting, however, he again found the way, and we arrived at the oasis long after midnight, dusty and shaken, under a full moon.

The effect was remarkable: dense palm-groves, bare rock outcroppings, the towering, lunar wasp's-nest of the old town; and the feeling of strangeness never wore off during the scant two days we spent in the oasis. Siwa is unique, with a unique history, a unique culture, and a unique language. The four-thousand-odd inhabitants of mixed stock, which only occasionally reveals a Libyan substratum, live chiefly on dates, as dates and olives are the only crops which the salty soil and sulphurous waters support in quantity.

The Ma'mur, an intelligent and devoted army officer, did much to make our stay at the government rest-house pleasant, furnished us with a guide, an Arabic-speaking Siwi sergeant, and provided us with interesting information about the people.

Although we could not photograph married women, we were able to photograph unmarried girls and men. The married men wear the Libyan costume, or parts of it: white sharwal trousers, a knee-length jubbah (a shirt-like garment with loose sleeves), the djird, and a white skull-cap. The shaykhs wear the soft red Cyrenaican tarboosh, with its blue tassel. Boy children, who often have their heads shaved except for a side-lock, are dressed in the hooded North African burnoose, frequently in bright colors. Zaggalahs (bachelors and adolescents) are dressed in tunics of heavy black-and-white striped wool, made by folding over a long rectangle of cloth, stitching it up the sides with openings left for the arms, and cutting a neck-hole in the fold. The costume of the girls is also quite un-Egyptian: white trousers, much like those of the men, but beautifully embroidered, a very wide-sleeved tunic-like dress of brilliant rayon or silk, and, if they can afford it, much massive silver jewelry. Their hair is dressed in many tiny braids, arranged in ways which remind one of Egyptian wigs of the New Kingdom. Married women cover their finery with a handsome, voluminous blue-and-gray malayah, which they wrap closely around their faces at the approach of a stranger, leaving only a peep-hole to enable them to scuttle quickly out of sight. Many of the unmarried girls, who are all under fourteen, have delicate, pretty features and great kohl-rimmed grey or green eyes.

Properly speaking, Siwa is a large cluster of oases, clusters of palms and gardens, each around a spring. The old towns of Siwa and Aghurmi, now deserted, were built of tiny cell-like dwellings five stories high on walled hills, for defense against raiding nomads. Today, the people live in pueblo-like villages clustered around these hills. The ruins, of mud and white marble rock-salt, are very picturesque, with here and there high, round, tapering adobe minarets.

It was regrettable that Mr. Wenté, still in Luxor, could not have been with us, for Siwa is, after all, the oasis of the Oracle of Amon, where Alexander was hailed in poor but welcome Greek as Son of God, and his followers given permission to accord him divine honors. My comments on the antiquities are necessarily inadequate. The visible monuments have been fully dealt with by Dr. Akhmed Fakhri, on whose publication, which is probably not readily accessible to many of our members, I have freely drawn for much of my information.



Most interesting to us was the Temple of the Oracle, situated in the ruins of Old Aghurmi, the acropolis mentioned by Cleitarchus -- a limestone rock about 75 feet high, covered by the crumbling walls of the old town. The temple is of good limestone. It consists now mostly of a small sanctuary with a corridor running around it and a larger forecourt with a portal surmounted with an Egyptian cornice. There are remains of a still larger outer court; there seem to have been no columns. The sanctuary and court have been lived in for a long period, and the walls have been much damaged by openings made in them for windows and doors and for carrying log-rafters serving to roof adjoining structures, while the reliefs have been hacked and defaced in iconoclastic zeal.

On entering the sanctuary, one sees at the right the scanty remains of a figure of King Amasis of Dynasty XXVI (here I rely on Dr. Fakhri) offering vessels of wine to eight deities, some of them thoroughly mutilated, including Amon-Ra, Mut, and the ram-headed Amon. At the left is a representation as large as that of the King, of Sutekirdes, the hereditary prince-governor of the Oasis. Of him, only the Libyan feather on his head remains. He, too, is offering to eight gods, and the texts pray for their favor on him as "Chief of the Desert-dwellers and Son of the Chief of the Desert-dwellers, Rerwatneb." Although the walls of the temple itself are relatively free, it seems evident that a great deal might be revealed by thorough excavation of the site, including the adjacent sacred well, which is now difficult of access.

The nearby temple of Umm-'Ubayda, close to the sacred bubbling "Spring of the Sun" (which is still regarded with a certain amount of awe by the inhabitants of the Oasis), is in much worse condition than the Temple of the Oracle. Built of crumbly nummulitic limestone to begin with, it was blown up for building material around the end of the last century. It dates from the reign of the energetic Nektanebo II of Dynasty XXX and was built by one Wen-Amon, who is also depicted with the Libyan feather. Today only one wall, shored up by modern brickwork, stands above ground. On it is depicted a procession of gods to whom Wen-Amon makes offering. Above this is a section of the text of the "Opening of the Mouth," which is considered unusual, as the temple was apparently not a mortuary temple but one dedicated to the cult of the god.

The principal necropolis of the oasis contains burials from the XXVIth Dynasty down into the Ptolemaic period. These tombs have suffered greatly due to their use as dwellings during World War II by the local townspeople, who evacuated their houses in terror when the Italians strafed the town. They apparently destroyed or burned as fuel whatever the tombs contained. There probably remain some unopened burials; indeed, one of the inhabitants was digging, unsupervised, when we visited the site. We saw only three decorated tombs, the oldest belonging to a man named Ni-pre-pa-Thoth of Dynasty XXVI. Unlike the other two, it was not plastered; the decoration consists only of selections from the Book of the Dead inscribed in red on the rock of the burial chamber. A second, anonymous tomb, uninscribed, has been dubbed the "Tomb of the Crocodile: by Dr. Fakhri, on account of a painting of a crocodile found on its walls. It is a small tomb with rough, provincial paintings.

The finest tomb in the Western Oases, according to Dr. Fakhri, and certainly the finest to be seen in Siwa, is the mid-Ptolemaic tomb of Si-Amon. Si-Amon, who was probably the son of a Greek merchant, "Peritu," and an Egyptian mother, Nefer-her, is represented with a creamy white skin and a black curling beard and hair. His elder son also is depicted with a white skin, but his Egyptian wife and his younger son are painted in brown. The younger son is dressed in Greek fashion. The elder



son is shown in a panther-skin performing the "Opening of the Mouth" ceremony for his father. The friezes and other ornamentation show an attractive blending of Greek and Egyptian motifs, and one unfinished relief is squared off to guide the the sculptor in his work. The decorations are of quite good quality but seem to have suffered in the short period that has elapsed since Fakhri published them.

The Ma'mur told us that between 100 and 150 tourists, usually Westerners, visit the oasis each year. The people, he added, were not only courteous to visitors but quiet and easy to deal with, asking only to be let alone. The Siwans sang his praises, saying that he was the most energetic governor they had ever had, had raised the standards of processing and, accordingly, the value of local products, had built a cinema theatre for them, and was planning to electrify the oasis. All of us agreed that the Siwans were a likeable people, with easy good manners, natural courtesy, and cheerful dispositions. In contrast with the people of the valley, they seem less closed, suspicious, and hostile. And they seem hardly to know the meaning of baksheesh! The Ma'mur assured us that some of the things that had given the oasis a bad name in the past -- the almost universal Knabenliebe and the palm-wine orgies of the zaggalahs among them -- were definitely on the wane, due partly to the ban placed on such activities by the government and the disapproval of the religious leaders, but also to an evolution in the way of thinking of the people themselves. The government has launched a program to stamp out venereal disease. It is also sending some of the village boys to Alexandria and Cairo for higher education. The people are still organized in the Berber moiety system, those of one moiety enrolled in the Senusi order of Libya and of the other, in a second dervish order, the Madaniya, but the rivalry between the two factions is seldom intense.

On our last evening in the oasis one of the eight shaykhs (heads of clans) invited us to his house for tea. He served hearts of palm, which tasted something like a sweet bamboo-shoot, and numerous tiny glasses of tea, strong, sweet, and heavily minted in the North African fashion, accompanied by roasted peanuts. The return trip was not without its complications, for we ran out of fuel in the desert, and might have spent some time there but for the providential appearance of a truck belonging to the (American) Sahara Petroleum Company, still prospecting in the area, which provided us with a jerry-can of gasoline.

We returned to Cairo in the midst of the celebration over the proclamation of the United Arab Republic, with which Egypt has ceased to exist as a political entity. Amid the demonstrations, the launching of the first American satellite passed almost entirely unnoticed. It has not yet been announced whether foreigners with residence cards for Egypt will be allowed to visit Syria without a visa. The city's main buildings still wear their gala illuminations.

During the week, the Coptic Catholic Patriarch, Anba Morcos, died. The Coptic Orthodox Patriarch, Anba Youssab, died some months ago, but the Synod has been unable to agree on a successor. Thus, at the moment, both Coptic communities are left without patriarchs.

The Greek Catholic Patriarch of Alexandria and Antioch, Kyrios Maximos the Fourth, convened the Synod of Bishops in Cairo a few days ago. For those privileged to attend, the Pontifical High Mass, celebrated by sixteen bishops, was a scene of extraordinary splendor. The choirs and the deacons assisted with a Byzantine chant of an excellence unsurpassed in my experience, although I have travelled much in the



Near East and have visited Mt. Athos. It would be difficult to imagine anything superior to the great hymns of John Chrysostom and John Damascene as they were rendered; for a few hours, Cairo seemed like a second Constantinople.

Professor Creswell is about to leave for Aswan to consult with the Begum Agha Khan on a tomb for the late Agha Khan. It is proposed to derive the tomb from two monuments of the Fatimids, the ancestors of the Ismaili leaders; the Mosque of al-Giyush on the Muqattam above the Citadel and the Mosque of Sayyida Ruqayyah. Soon after his return, Professor Creswell will leave for Baghdad to lecture at the University there and to gather new data on the Great Mosque of Kufa, behind which the remains of the Dar al-'Imara of Ziyad ibn-Abihi, the Ummayyad governor, have been found.

For the rest; Professor Cantwell Smith of McGill University is lecturing in Cairo on the "Monotheistic Tradition." Professor Kurt Erdmann of Istanbul University, a historian of Islamic art, perhaps best known for his work on oriental rugs but also well-versed in Turkish architecture, has been briefly at the German Institute, and Professor Hellmut Ritter is there for a more protracted stay. I plan this week to take the Cairo members of the Center to the Museum of Islamic Art.

John A. Williams



Publications by Members of the Center

Curtis, James W., "Coinage of Domitius Domitianus", in The Numismatist, October, 1957, 1181-1184. This upstart "Augustus," who "might have remained forever unknown had not his coins survived," briefly ruled as Emperor in Egypt during the early years of Diocletian's tetrarchy. He effected certain reforms in the coinage of that turbulent province and, the author believes, probably "took other progressive steps to remedy economic distress."

- -, "Coinage of Pharaonic Egypt", in Journal of Egyptian Archaeology, 43, 1957, 71-76. Coinage in the modern sense "existed nowhere in the Mediterranean area until the period of Egypt's Twenty-sixth Dynasty," and until recently it was believed that none was struck in Egypt under the Pharaohs. During the Twenty-ninth Dynasty coins were made from dies furnished by Athens, for the payment of mercenaries, and "mintage of recognizable Egyptian coins (i.e., bearing Egyptian motifs and hieroglyphs) apparently began during the relatively stable period of the Thirtieth Dynasty." This article illustrates some of the coins surviving from the latter period and discusses their historical significance.

- -, "Pictorial Coin Types at the Roman Mint of Alexandria..." in Journal of Egyptian Archaeology, 41, 1955, 119-120. This supplements a series of articles by the late Dr. Milne (JEA 29, 63; 36, 83; 38, 101) on the same subject and, in general, supports his conclusions with additional evidence.

Smith, Ray Winfield, "New Finds of Ancient Glass in North Africa", in Ars Orientalis II, 1957. A rich and provocative article that defies brief summary, this is in part a review of Objets kairouanis, IX<sup>e</sup> au XIII<sup>e</sup> siècle, reliures verreries, cuivres et bronzes, bijoux (Notes et Documents, Direction des Antiquités et Arts), Tunis, 1952, t. 2, fasc. 2, by Georges Marçais and Louis Poinssot. It is, however, much more than a review, for it discusses in detail the glass included in the publication, examining the evidence for local manufacture and for importation. This leads to a valuable excursus on Frankish glass and the interplay of eastern and western influences in glass manufacture.

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